March 27
1941

Millennial Star

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The Doubter

Vol. 103, No. 13 **Thursday, March 27, 1941**

POETRY

THE QUIET LIFE

Happy the man, whose wish and care
A few paternal acres bound,
Content to breathe his native air
In his own ground.

Whose herds with milk, whose fields with bread,
Whose flocks supply him with attire,
Whose trees in summer yield him shade,
In winter, fire.

Blest, who unconcern'dly find
Hours, days, and years slide softly away
In health of body, peace of mind,
Quiet by day.

Sound sleep by night; study and ease
Together mix'd; sweet recreation,
And innocence, which most does please
With meditation.

Thus let me live, unseen, unknown;
Thus unlamented let me die;
Steal from the world, and not a stone
Tell where I lie.

—Alexander Pope.

THOUGHT FOR THE WEEK:

Wait until night before saying it has been a fine day.
—English, Scotch, French, and German Proverb.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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I will hear what God the Lord will speak: for he will speak peace unto his people, and to his saints: but let them not turn again to folly.—Psalms 85: 8.

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EDITORIAL

The Sacrament Service *by Matthew Cowley* - - - 200

ARTICLES

Settlement *by President Heber J. Grant* - - - - 194
Moral Ideals *by Elder Hugh B. Brown* - - - - 197

SPECIAL FEATURES

Tabernacle Choir Members Earn Unusual Rewards - 202
Mission Genealogical Work - - - - - - - - 206
Missionaries Should Never Forget A Promise *by Harold H. Jensen* 207

From The Mission Field - - - - - - - - - 207

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THIS WEEK'S COVER

"WHERE is your God today?" That is the question we are so frequently confronted with. It was to but a few souls that Jesus Christ made an appearance as a resurrected being soon after that great event. To a number considerably less has He appeared in this day and upon their solemn testimony must we build our faith. That faith must be so strong that they who hear our testimony will be convinced that we speak the truth. Let our prayer be continually, "Lord, help us to develop the gift of Faith."

Settlement

By President Heber J. Grant

I HAVE FOUND A GREAT MANY PEOPLE WHO DO NOT KNOW WHAT THEIR TITHING IS. I BELIEVE IF I WERE IN PARTNERSHIP WITH THEM AND THEY HAD A TENTH INTEREST IN THAT PARTNERSHIP, THEY WOULD KNOW PRETTY WELL WHAT PART THEIR TENTH WAS.

I HEARD a very splendid illustration given by a Sunday School teacher of the Primary class. She brought to her school ten beautiful red apples. She explained that everything we have in the world came to us from the Lord, and she said, "Now, children, if I give one of you these ten apples, will you give me one back again? Now, any one of you children that will do that, hold up your hand." And of course they all held up their hands. Then she said, "That is what the Lord does for us. He gives us the ten apples, but He requests that we return one to Him to show our appreciation of that gift."

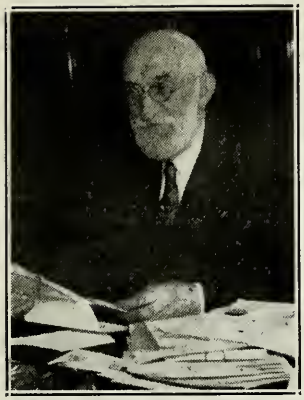
The great trouble with the majority of people is that when they get the ten apples, they eat up nine of them and then they cut the other in two and give the Lord half of what is left. Some of them cut the apple in two and eat up one half of it and then hold up the other half and ask the Lord to take a bite. That is about as near as they see fit to share properly and show their gratitude to the Lord.

The payment of our tithing in the season thereof—when we get our income—makes it come easy. I find that those who pay tithing every month have very much less difficulty in paying it than those who postpone payment to the end of the year, when they have eaten the nine apples, so to speak; but if they pay the minute they get the apples in their possession, there is no hardship; their hearts are full of gratitude, and they are willing to express their gratitude; but after the nine apples are eaten, they think the Lord is very hard to want all they have left.

One great trouble with tithing is that men, because of their natural selfishness, become blinded and they cannot see straight; they cannot calculate properly. If we can only have the proper vision, the more we make, the easier it is to pay our tithing because of the greater amount that is left.

Now, I can talk tithing, because from the time I was a little boy earning money, I have paid my tithing. I have been honest with the Lord and I am not asking other people to do what I am not willing to do and have done all the days of my life—that is, to be honest with the Lord first. The Lord, you know, does not send collectors around once a month to collect bills; He does not send us our account once a month; we are trusted by the Lord; we are agents; we have our free will; and when the battle of life is over, we have had the ability and the power and the capacity to have done those things which the Lord required us to do and we cannot blame anybody else.

There are a great many people who say, "I do not pay my



President Heber J. Grant

tithing because I do not think it is expended right; I do not like the way the Church handles the tithing; I do not think they use the proper wisdom in the expenditure of the tithing."

Well, you know that if someone steals a calf, the Lord will never charge it up to my account, and He will never charge it up to yours. If the Authorities of the Church do not make a proper use of the tithing, you will never have to account for it, but if you keep that which belong to the Lord, you may read from one of the ancient prophets and find that the Lord says, "You have robbed me," in plain English. "Wherein have we robbed you?" "In your tithes and your offerings." That is the way it was laid down. The Lord, as a rule, in nearly everything He says, says it plain enough that a wayfaring man, though a fool, need not err therein.

I have found a great many people who do not know what their tithing is. I have never met people of that kind but what I believe if I were in partnership with them and they had a tenth interest in that partnership, they would know pretty well what part their tenth was. I do not think they would have any difficulty whatever in finding how much I owed them. So, I am inclined to think that if we wanted to, we would have no difficulty in finding out what is one-tenth of our income, and that is what we owe to the Lord—no difficulty whatever.

Now, I believe that people are blessed in proportion to their liberality. I am not saying that they always make more money, perhaps, than the other man, but so far as an increase in the faith and in the testimony and the knowledge of the divinity of the work in which we are engaged, men that are honest with the Lord in the payment of their tithing grow as men never grow that are not honest; there is no question in my mind. Moreover, I am just foolish enough to believe that the Lord magnifies those who do pay their tithing and that they are more prosperous, on the average, than the men who do not. I believe that to those who are liberal the Lord gives ideas, and they grow in capacity and ability more rapidly than those that are stingy. I have that faith, and I have had it from the time I was a boy.

I believe there is a great deal in the story that some of you may have read, in which a donation was requested, and a man decided to give a ham. He had a smoke-house full of hams and he had decided to give a ham to some poor person that needed a donation. When he went in there, he picked out a nice large ham, and the spirit came over him, "Now, that is a big ham; you don't need to give that person such a large ham;

give him a little one." He said, "Shut up, Mr. Devil, or I will give him two hams," so he had no more trouble—none whatever.

I heard a story of a brother (I have forgotten his name now) who attended a meeting in the early days. President Brigham Young made an appeal for donations to send to the Missouri River to help the Saints gather to Zion. He wanted everybody who could afford it, to give an ox or a cow or any other donation. One good brother jumped up and said, "I will give a cow." Another brother got up and said, "I will give a cow." The first brother had two cows and a large family; the other brother had a half-dozen cows and a small family. And, so the spirit came over the first man, "Now, look here, you cannot get along with your large family; you cannot possibly get along with one cow. Now, that other man has got a small family and six cows; he could just as well give two or three and still get along alright." As he started home, he walked for some distance, all the time getting weaker and weaker. Finally he thought, "I guess I won't," and then he realized the difference in the spirit that was tempting him and the one that had prompted his promise to the President of the Church that he would give a cow. Here was a spirit telling him to fail to fulfil his obligation, to fail to be honest, to fail to live up to his promise. He stopped short and turned around and said, "Mr. Devil, shut up, or just as sure as I live, I will walk up to Brother Brigham's office and give him the other cow." He was not tempted any more.

Now, every Latter-day Saint ought to be a lifter and not a leaner. I believe that we are indebted to our Heavenly Father for the faculties with which we are endowed. But for the blessings of the Lord we could accomplish nothing in this world. Believing that we owe all to our Heavenly Father and that He has required us to show our appreciation and gratitude in a financial way for all that we do and all that we accomplish in the battle of life by returning to Him one tenth of that which He give us the ability to earn, we show lack of gratitude when we fail to do this. I believe the liberal man divineth liberal things.

★

Extract from a letter to President A. K. Anastasiou:

"Our loving prayers are with you and all our dear friends and Church members almost constantly during this terrible time.

"Please express to them our great desire that you may all be protected and blessed.

"To you and yours we send especial prayers for your welfare and comfort. We are with you in our hearts and in our prayers.

"The Widtsoe Family."

Moral Ideals

By Elder Hugh B. Brown

Former President of the British Mission

FOLLOWING is the full text of an address delivered by Elder Brown at the Sunday afternoon services in the Tabernacle on November 24th, 1940:

Elder Hugh B. Brown

DR. ALEXIS CARROLL makes the statement that "moral sense is more important than intelligence." Dr. Hudson reminds us that "Jesus is not primarily a theological dogma, but a moral ideal. His kingdom is not so much a theory to be believed, as a goal to be sought." And Emerson tells us "the moral law lies at the centre of nature and radiates to its circumference."

"The sentiment of virtue is the essence of all religion. Not only do beliefs of a religion mould the morals of its period, but the moral ideals of the time remould its religion."

We live in an age of moral conflict, or moral scepticism. There are those who would have us believe that right and wrong are merely matters of convention; that what is right in one age may be wrong in another, and vice versa; that morals are merely matters of race and country.

Summarizing and analyzing what seems to be a modern trend, a recent author has this to say:

"The question is not unusual, and I propound it: Is there any absolute moral standard, and if so, what is it? Custom? But there are all sorts of customs and all conflicting. Which of them is right? Laws of nature? But even laws of nature change with man's knowledge, and besides, one cannot violate the law of nature, even if he would, and where one can do no wrong, no morals are at stake. Laws of men? But legislators are fallible and legislators differ. Men have never held much of moral awe for them. Laws of God? But there are many supposed revelations of God's will, and each has its multitudinous interpretations. Conscience? But peoples' consciences differ surprisingly, and even the conscience of the same person is bafflingly uncertain and often inconsistent at different times."

What I have thought along this line has been largely induced by what I witnessed in Europe. It is in the region of personal righteousness that we see the hazardous results of moral scepticism.

If we attempt to set up any definite standards—moral ideals—we are frequently accused of being unliberated, unenlightened, narrow-minded. And yet I believe that there is emerging a desire for spiritual betterment, spiritual recon-

struction. It is obvious, as one travels through those war-torn countries, that the masses of the people are asking for spiritual guidance, something solid to which to cling.

If we are to have spiritual reconstruction we must have moral standards, moral order. We must have faith in some eternal verities. We must have faith in God. We must believe in the freedom of man's choice. We must believe in immortality. I shall confine my remarks to a brief consideration of these three verities, and let us see if from some of them we may evolve some standard to which we may with confidence adhere.

We, who believe that God is the Father of the human race, and especially those of us who believe the modern scripture which declares that it is God's work and God's glory to bring to pass the immortality and eternal life of man, believe that we can with safety take to Him this problem of right and wrong, and hear His word as He has given it, and accept it for our guide.

If we are then to take it to Him, as we would take an appeal to a court of last resort, we naturally would like to know something of the nature of the judge, and there are various and conflicting theories with respect to this. But if we believe it is His work and His glory to bring to pass the immortality and eternal life of man, then there is involved in that work the task of teaching men to choose the right and avoid the wrong, and that involves understanding.

In the first vision, the great revelation which came in this dispensation, God our Father was revealed as an exalted, glorified man, and in subsequent revelations He has declared that He is what He is because He, too, has had standards, has observed law.

Jesus of Nazareth, the Son of God, we are told in scripture, became what He is by observance of law. Says the Apostle: "Though he were a son, yet learned he obedience by the things which he suffered, and being made perfect, became the Author of eternal salvation to all them that obey him."

Jesus of Nazareth came forth from the tomb, and with the body which hung upon the cross was seen of men, and with that body ascended into heaven, and at the time of His ascension the promise was given, that He will again appear with that body. He is God and He is one with His Father to whom we may appeal as we seek the way, as we try to find moral order, ideals, standards.

And what has God said? In an age when the state, in certain countries, is being exalted and the individual submerged and depreciated, in an age when churches are being suppressed, and God Himself banished from the nations, how well it would be if men would turn again to that ancient document written by the finger of God, and hear Him declare: "Thou shalt have no other gods before me."

In an age when men worship pleasure and the money with which they think they buy it, in an age when the Sabbath has become the chiefest of our holidays, could we not with profit turn again to that record and hear Him say: "Remember the Sabbath Day, to keep it holy."

In an age when the state, in many countries, is replacing the parent, and further, where in some countries children are even taught to be disloyal, and in cases betray their parents—in such an age we need to hear again: "Honour thy father and thy mother." If we heed not this warning we strike at the very source of social justice and political well-being; for if our children are taught to be disloyal to that initial authority, then there will be sown seeds of disloyalty which will take from their high places the very men who teach them so.

We live in a world where practically all the science and the technology of our time is given over to devising new ways and means to kill people. In the last great war there were more men killed than in all the wars since the beginning of the French Revolution in 1789. The means of killing have increased, and apparently the desire to kill is insatiable. Under these conditions I would that nations everywhere would heed that injunction of Almighty God: "Thou shalt not kill." If they would heed it, we would banish war with all her brood of miseries.

In an age when our civilization is threatened by preventable diseases, when our culture is shot through with shame because of the disregard of the fundamental laws of life—in an age when men hold lightly covenants and vows which they have made, we need to hear again that unequivocal command: "Thou shalt not commit adultery."

If men would remember, as they seek to take that which is not their own, and if nations when they, with impunity, reach forth their greedy hands and take unto themselves whole nations of men, with all their belongings—if men could but know that this command applies to nations as to men, to continents as well as to personal property, then they would try, I think, to heed His word: "Thou shalt not steal."

And in this time when it seems to be the very genius of nations to spread abroad untruth, how would it seem if we could hear again: "Thou shalt not bear false witness"? Modernized, we may term it propaganda, but that does not reduce the seriousness of bearing false witness.

And if we, as individuals and as nations, would obey that last of them—whether it be a man's property or his wife, a country or a nation—"Thou shalt not covet," applies. If we would obey this law, how much sorrow would be avoided.

These, then, are some of the standards which God our Father has set up. Add to them those matchless words of Jesus, when He selected those who were to be worthy of His special favour. Try to imagine, if you can, dictators in foreign lands, saying to their followers, "Blessed are the meek: Blessed are the pure in heart: Blessed are the poor: Blessed are the peacemakers: Blessed are they which are persecuted." Rather than teaching those things, they turn with scorn upon such conduct, as indicating weakness, and they depart from the injunctions of the Lord.

So much, then, for the first of these verities, faith in God

(Continued on page 205)

The Latter-Day Saints "Millennial Star"

THURSDAY, MARCH 27, 1941

EDITORIAL

The Sacrament Service

"WHEREFORE whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

"But let a man examine himself, and so let him eat of that bread and drink of that cup.

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

"For this cause many are weak and sickly among you, and many sleep." —I Corinthians 11: 27-30.

The most sacred service of religious worship is that of the sacrament. Through this service the religionist is brought into proximity to the spiritual force and exalting power of the perfect character of the Son of God.

The law of the sacrifice instituted in the days of Adam was filled in the death of the Saviour. The greater law, that of the sacrament, is fulfilled only in the eating of the bread and the drinking of the cup, worthily, during the sacrament service of the Church.

There is no substitute for this divine ritual in God's plan of redemption and regeneration.

Adam and his posterity, down through the ages, offered the firstlings of their flocks and the best of their fruits in anticipation of the fulfilment of the law of sacrifice in the death of "The Lamb without blemish," which fulfilment would bring to them a redemption from transgression of divine injunctions.

Only the best was acceptable to the Lord as a sacrifice. The excellence of the sacrificial offering was a convincing reminder that a redemption from sin should come only through the supreme sacrifice of one possessed of the attributes ascribed to Jesus the Christ.

As the day approached for the fulfilment of the old law, the new law of the sacrament was instituted. Christ, as the days of the earthly ministry drew to a close, called His disciples to-

gether and administered unto them the "Sacrament of the Last Supper." He blessed the broken bread and the cup, and as He passed to each the sanctified emblems, He admonished the disciples to "do this in remembrance of me, for as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."

In showing the Lord's death by obedience to this holy ordinance, the partaker of the sacrament solemnly reaffirms the baptismal covenant to take upon himself the name of the Son, and always remember Him, and keep His commandments, which He has given him.

The Lord, being aware of man's tendency to transgress the law, and that "it is human to err," has enjoined His Church to "meet together often" and partake of the emblems of His redeeming sacrifice, and to offer up their sacraments that they may more fully keep themselves unspotted from the world.

The administration of the sacrament as a component of religious worship is so essential that the words in the prayer of sanctification have been given by direct revelation from God for this specific purpose. Words other than those contained in the revelation will fail to sanctify the bread and the cup to the souls of those worthy to partake of them. In the blessing pronounced upon the sacred emblems of the Master's great sacrifice the Priest repeats God's own words—words which carry inspiration to the heart and soul of every participant in this holy ritual.

The sabbath is the day appointed for sacrament service. In the religious worship of this day every member of the Church is expected to present himself before the sacrament board and renew his covenants with his Redeemer. For those who neglect this duty there is no covenant renewal and the Lord will not hold them blameless.

The vitality of the Church lies in the obedience of its members to the divine plan and this vitality comes from the frequent communion of the Saints—meeting together often, and with contrite spirits, partaking of the sacrament of the Lord's Supper.

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

—MATTHEW COWLEY.

From "Te Karere."

Tabernacle Choir Members Earn Unusual Rewards

VOCAL artistes are said to be prepared for any kind of audience reaction—bouquets and brick-bats. The Tabernacle Choir had not expected several bouquets its members have received, ranging from jobs to a hat.

The famed chorus has recently learned of new listeners and friends of the choir and organ who have used unusual means to express appreciation for the sacred music, according to Elder J. Spencer Cornwall, Director of the Tabernacle Choir.

Not long ago there walked into Elder Cornwall's office a tall and robust man who said he had a circle of friends in New York City organized to promote the Tabernacle Choir programme. Each member calls or writes a new friend every Sunday morning and asks him to listen to the radio broadcast from Salt Lake City, the visitor told Elder Cornwall.

The choir leader was presented with an autographed copy of "Standards of Business" by the New Yorker, Elwood E. Price, LL.D., who said he was impressed by the spirit of good fellowship spread by the singing Mormons.

Many composers have asked permission to write special numbers for the Tabernacle Choir; among them have been prominent musicians whose attitude toward the programme has been regarded as particularly warm. "Christ of the Upward Way" by Carl F. Mueller and "How Beautiful upon the Mountains" by Boris Stevenson, both were dedicated to the Tabernacle Choir.

A man who had reluctantly taken a letter of honourable release from the choir recently found himself out of a job and in the course of his search for employment he went to Las Vegas, Nevada. There he located an opportunity to work, but was unable to furnish references.

"Isn't there someone around here who would recommend you?" the would-be employer asked.

He did not know of anyone.

"But don't you have a letter from your former employer?"

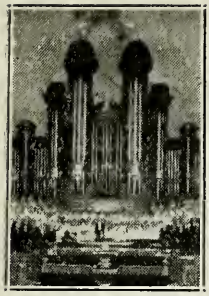
Again the man from Salt Lake shook his head. He had neglected to get that. Careful search through his wallet and pockets yielded only one paper—the letter from the director of the choir. "What good would that be?" He was about to fold it into his shirt pocket again when the employer stopped him.

"Isn't that a letter of introduction," he was asked.

"Just a letter saying I have discharged my duties faithfully with the Mormon Choir," the Salt Laker answered.

"That's good enough for me," the Las Vegas employer was reported to have said. The man was put to work immediately.

A letter from a Utah girl now working in California adds to the stories of appreciation shown for the music from Temple Square:



Tabernacle Organ and Choir

"Dear Brother Cornwall,

"I am just an ex-choir member now, but that doesn't keep me from being mighty grateful that I have had that privilege.

"Do you remember telling me how a letter from the Tabernacle Choir might help me find work? Well, it did just that.

"I wrote a letter to an optical company applying for work. In the letter I told the manager I was a Mormon and had sung in the Latter-day Saint Tabernacle Choir.

"He immediately called me upon receiving my letter. When I talked to him he told me he had called because of that one paragraph. He said he listened to the choir every Sunday morning and that it was wonderful. He plays the organ himself and has a chorus among the employees.

"He gave me the job and immediately asked me to prepare two solos for a special programme. He said he also was anxious to obtain workers with good moral standards. So, although singing doesn't seem to have much to do with making glasses, it seems to have helped in this case."

Another girl who was a member of the choir was travelling from London to Birmingham, England, before the war. Her letter said:

"At a small station about an hour out of London a young couple got on the train and asked permission to sit with us. After inquiring if we were Americans, they wished us to tell them something about a large choir and organ which they had heard 'from a temple in Salt Lake City.'

"You can imagine their amazement when I told them I was a member of that choir. They said they used a short wave radio set and heard the choir a number of times.

"Returning home aboard ship I became acquainted with the ship's assistant doctor. When he learned I was a Utahn, he remarked:

" 'That is where that wonderful organ and choir is.'

"He said he had all of our records. He had walked into a music store in London one day and heard some organ music he liked very much. He was told it was the Mormon organ and choir and he bought all the records they had. He was anxious to know if we had made any more recordings."

The ability of the choir to interpret music with native flavour is demonstrated in the following letter to Elder Cornwall from one of the members:

"While at a mountain resort I listened to an evening broadcast by the Tabernacle Choir on the only radio available, which happened to be in the lobby of the inn.

"The choir had just started to sing 'Annie Laurie' when a man crossed the lobby, sat down and listened to the number as though he was spellbound.

" 'They must have all been born in Scotland,' he said, when the choir had finished the number. He spoke with marked Scottish accent.

" 'I haven't heard such beautiful singing since I left the Old Country. How wonderful it is. Do you know the name of the group?'

"I told him. He then wanted to know the conductor's name, his method of conducting, how many members there were, if all the singers were professionals, and if the choir ever sang other Scotch songs. I told him as much about the choir as I knew, and he expressed a keen interest.

"I told him about the weekly broadcast from Temple Square. He thanked me, bowed, and left with the remark that he hoped he'd hear them sing 'Annie Laurie' again."

Another choir member on a tour of the southwest was introduced to an Indian tribe, with the result that a brave presented her with a hand-made ring to show the esteem of the reservation for the music from Salt Lake. Still another singer attended a convention of scientists in New York, expecting to listen to the proceedings from a side table, only to be invited to the speaker's platform as an honoured guest because of his association with the Mormon choir. And then an American Legion delegate to a coast convention found himself made song leader of the sessions when word was passed around that he had sung in the choir at Salt Lake.

About the most unusual expression of listener interest came in the form of a hat of exclusive design presented to the choir by a New York manufacturer.

A Salt Lake department store executive was on a buying trip to New York and in the course of his business dealings with a hat maker he saw a newly designed woman's hat which he asked to buy. He was informed the hat was an exclusive model and not for sale at any price. During the business conversation talk drifted to the buyer's home town—Salt Lake City—and to the Tabernacle Choir. The hat maker showered the Salt Laker with a barrage of questions about the choir, which he said he listened to regularly.

Shortly after the buyer returned home to Utah a letter and a package arrived addressed to the Tabernacle Choir. The letter contained praise for the weekly music and in the package was the hat that was not for sale. It was a gift to the choir!

The Tabernacle broadcasts have long been recognized for their power in the missionary field. Reiterating this stand, a recent letter from a missionary in the field tells of the appreciation the workers have for their ethereal companion:

"Dear Brother Cornwall,

"Recently it was my privilege to journey as a missionary throughout much of the interior of Alberta and British Columbia.

"It was amazing to me to learn that of the people we met, all, with few exceptions, were regular listeners to the Taber-

nacle broadcasts. Not only did they anticipate hearing the choir and organ each Sunday, but they commended highly the 'Spoken Word.'

"Truly, each individual participating in this musical programme is a missionary of the Gospel; all combined form one of the greatest missionaries the Church ever had. It is a marvellous contribution, not only to the Church cause, but to the people of the world. The aid it gives in promulgating the Gospel here in the mission field is far beyond measure."

The members of the choir continue to serve each week, without pay and without asking for any of the rewards described here. And there is a long list of unselfish singers waiting for an opportunity to join the Tabernacle Choir. Sometimes Elder Cornwall gives auditions to a dozen persons each day. Over 200 are now actively seeking seats in the choir. But these seats, Elder Cornwall said, are not often left vacant. The members want to keep on singing.

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MORAL IDEALS

(Continued from page 199)

and what He has said, and then we come to the great proposition of man's freedom, freedom of choice, freedom to act. When the Lord rejected the plan which was presented to Him, to force men to be good, He set an example which men should follow. There are certain followers of the one who first made the proposition of force, who believe yet that the only right is might—robbing men of their freedom, of their initiative, robbing them of the right to choose, thereby putting them beyond the pale of praise or blame.

When our Father adopted the great doctrine of free agency He set out upon a plan which may take longer than the other, but which will eventuate in the eternal life and salvation of His children. And in considering these standards, and learning of His work and the object of His law, to bring to pass our immortality, we recognize at once that these standards have to do not only with life as we live it here, but will affect our immortal souls throughout eternity.

And so He teaches us that there is involved in us something of Godhood; teaches us that by observance of His law, by measuring up to these standards and ideals, we may dare to become in the ages that are ahead, like our Father. Every set of laws and rules for moral conduct has an end to be achieved. The end to be achieved here is immortality and exaltation.

May we measure up to this plan, and may we not be affected by the trend of scepticism, which would teach us that there are no definite moral standards. May we come to know that by our conduct we gauge the progress which we make toward that goal; that we are, to that extent at least, the masters of our fate.

"For each descent from fair Truth's lofty way,
For each gross error which delays the soul,
By that soul's gloom and loneliness we pay,
And by the retarded journey to its goal."

Mission Genealogical Work

To all the District and Branch Genealogical Committees:

ALL District and Branch Presidencies should now have a copy of the new Plan of Organization to facilitate the work of Genealogy in the Mission. It will not be an easy task to organise these committees, especially when on every hand the work is hampered by the effects of war. Still, it is an axiom in our religion that "when God speaks 'tis left but for man to obey."

This organization has come through His representatives on earth; they have spoken to the Church, and of all the Church the Priesthood holders should be the most eager to put into action the plans given.

This plan has been adapted to the needs of the British Mission, and if adhered to **must** bear fruits. Needless to add, the problems will be many, and possibly the labourers few, but working with us are all the members of unseen Church in the Spirit World to whom this work is vital, "for they without us cannot be made perfect, neither us without them."

Please write in to the Mission Genealogy Superintendent for assistance with your problems, also watch this page for information regarding this new plan.

Secretaries:

You will have received a supply of Monthly Report Forms by this time. Keep the minutes of your class every week in an ordinary book, noting lesson taken, attendance, etc.; then on the last Sunday of the month make up your report from the minute book.

Note: This report should include every Sunday in the month. Also, if your class is not organized, send in a note to this effect on the back of the report, then perhaps we can assist in the matter.

Teachers:

It was beyond our power to get the lesson books to you in time to start as appointed. However, you should now have a supply of copies of the material for four lessons; care will be taken to ensure that lesson material is sent till the lesson books arrive.

A part of the lesson time should be spent on activity. Make it a project, **"Every member a Book of Remembrance,"** and spend a portion of each lesson period in fulfilling the assignments found in the instructions on filling the book. If two weeks are allowed to every assignment, the whole class will progress at the same speed.

—Mission Genealogical Committee.

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DEATH

BRIGGS—Brother Robert Briggs of the Barnsley Branch, Sheffield District, passed away on the 7th March in his 64th year. Funeral services were conducted by President Fred Birkhead of the Barnsley Branch, in the home, on 11th March. Some fifty persons attended and followed to the Carlton Cemetery where Brother Alfred Leaberry dedicated the grave.

Brother Briggs was held in high esteem by all who knew him until his death and during the time that he occupied the position of Branch President for 19½ years.

Missionaries Should Never Forget A Promise

By Harold H. Jensen

From the Liahona

MISSIONARIES should never forget a promise, and as Shakespeare says, "thereby hangs a tale," which this humble scribe writes as a lesson to others. Although he corresponded for years with Mrs. Eliza R. Eggerton, an aged English woman who adopted him as her "missionary son," he had forgotten that he promised to write a little eight-year-old girl, who was commissioned to let the elder know when his "missionary mother" died. But the little girl did not forget, and her uncensored letter just received is in part as follows:

"Nineteen years ago you left this country to go back home to America. Perhaps now you do not recall a little girl at Birmingham, who, though not a very attentive child, or for that matter not an exceptionally good one, but one whose attendance at Sunday School was very regular though then only eight years old.

"Allow me then, good sir, to introduce myself, and perhaps enliven your memory. . . . Nineteen years is a long time. In fact one would say nearly twenty, and in all these years neither of us have corresponded either mutually or through the Church, so I beg of you to forgive my lackadaisicalness and frivolity and I will overlook your broken promise to write.

"I am not aware if you have during the past years ever corresponded with any one of the churches in this city, if you have, then perhaps what I am about to write is not news to you, but if you have not, then I am sorry to say that to keep a promise made years ago I have some bad news for you.

"Some time ago I promised Sister Eggerton that should anything happen to her I would write and let you know. Today I keep that promise. . . . She passed away in the latter part of August, 1940. . . .

"Now I must tell you a few things about myself. I am married and am the mother of four children. The baby was born the day war was declared, September 3rd, 1939.

"Edna Beatrice Makin, Birmingham, England."

From the Mission Field

ASSIGNMENTS

Sister Lois Collins of the Sparkbrook Branch, Birmingham District, was set apart on March 8th by President A. K. Anastasiou as a full-time Missionary, and assigned to labour in the Bristol District.

Elder Ralph Mount of the Rochdale Branch, Manchester District, was set apart on March 12th, by President A. K. Anastasiou as a full-time Missionary and assigned to labour in the Scottish District.

APPOINTMENTS

Elder William Taylor-Smith, who has been labouring in the London District, was transferred to the "Millennial Star" office on March 8th, and appointed to take charge of the Circulation Department of the "Star."

TRANSFERS

Sister Gwendolene Farmer, who has been in charge of the Circulation Department of the "Star" for a short period, was transferred to the Bristol District on March 8th, where she will labour in company with Sister Lois Collins.

RELEASE

Elder Frank Hatton-Ward, who has laboured in the "Millennial Star" office as Circulation Manager and in the London District, received an honourable release on March 8th.

A Conference of Missionaries labouring in the Mission Offices and in the London District was held on Saturday, March 8th, in the Mission Home. Meetings, conducted by President A. K. Anastasiou, who presided at all sessions, were held in the morning and afternoon. Many matters pertaining to Missionary work were discussed and much valuable instruction was imparted to those present. The morning session consisted of Missionary reports of activity and testimonies, while the afternoon meeting was used for instruction in Teacher-training and discussion of doctrinal points.

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DOINGS IN THE DISTRICTS

Birmingham

At a baptismal service held on Sunday, March 2nd, two converts were admitted to the Church. Ralph Alexander Emery was baptized and confirmed by District President Norman Dunn and Mervin Wallace Grew, of Wolverhampton was baptized by Brother Albert R. Carter, President of the Staffordshire Branch, and confirmed by Brother W. J. Yates of the District Presidency.

Bristol

The Hanham Branch of the Bristol District has been re-organised with the following as officers in charge: Brother Albert Perry as President, Brother William Hawkins as First Counsellor and Brother Thornton as Second Counsellor.

Liverpool

Under the direction of Sister Hardacre, a social for the Sunday School was held in the Nelson Branch on Saturday, March 8th. Prizes were presented by President Starkie to the children for regular attendance and punctuality. The children afterwards rendered several items and enjoyed light refreshments and group dancing.

Newcastle

Sunderland Branch Conference was held in the Branch Chapel on Sunday, March 2nd, the theme being "Visions and Interpretations of the Sticks of Joseph and Judah." Speakers included District President F. W. Oates and Lady Missionaries Sisters Ethyl Scott and Agnes Gillespie. Musical items were rendered in the form of an organ solo by Sister Rosalie Walker and vocal duets by Sisters Gladys Quayle and Ellen Oates and Grace Wright. Brother William Wright was sustained as Branch President.

Nottingham

On Thursday, March 13th, a farewell social was held n the Hucknall Branch in honour of Sister Effie May Bettridge, who was departing for Missionary work. Various concert items were rendered by members of the Branch and District, and best wishes were extended to Sister Bettridge by the District Presidency on behalf of all present.

Sheffield

Sheffield Branch Conference was held in the Sheffield Chapel in two sessions at 2.30 and 4.30 p.m., under the direction of Brother George H. Bailey. Speakers were members of the Branch and members of the District Presidency. Musical items were rendered by Sisters Doreen Bellamy, Edith Johnson and Rita Hardy and the Relief Society Chorus.

THE Anniversary of the organisation of the Relief Society was observed throughout the Mission on Sunday, March 16th. Several reports have been submitted, but space does not allow the printing of them all. The Mission Authorities, however, are pleased to note that in all cases the programme was carried out so splendidly.

BIRTH

YATES—A daughter was born to Sister and Brother William Yates of the Sparkbrook Branch, Birmingham District, on February 20th, and was blessed on Sunday, March 9th, by Brother Yates and given the name of Pamela.

★

AND FINALLY, A LITTLE HUMOUR . . .

Young Man: "Your daughter has promised to marry me. Can you tell me if there is any insanity in the family?"

Her Father: "Well, I didn't think so, till now."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Aldershot:
19, Edward Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road.
Sparkbrook.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Clayton:
L.D.S. Hall,
Gordon Street.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
6, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S Hall,
back of 13, Church St.

Halifax:
13, Byron Street,
Hansen Lane.

Hanham:
20, Northfield Ave.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Stroud:
Harley Wood,
Nailsworth.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road

Wigan:
L. and Y. Station

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